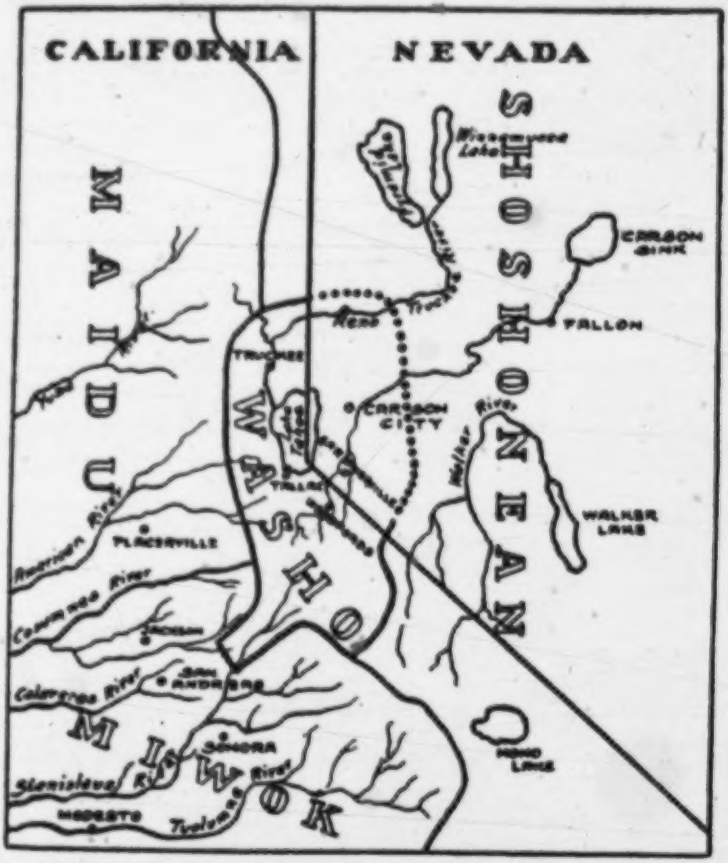
2: Barrett E-5 (no date) 1917 NT20 Washo NT20

The well watered mountains of the western part of the Washo territory produce a flora characterized by heavy forests of cedar, spruce, and several of the larger species of pine, and in its extreme western part by the presence of the



Map 1. Showing the Washo territory and that of surrounding tribes.

sequoia and the oak, whose acorns are used to some extent as food; thus introducing here a distinctly Californian element.

The fauna of the two sections presented, in primitive times, similar differences. That of the arid region was characterized

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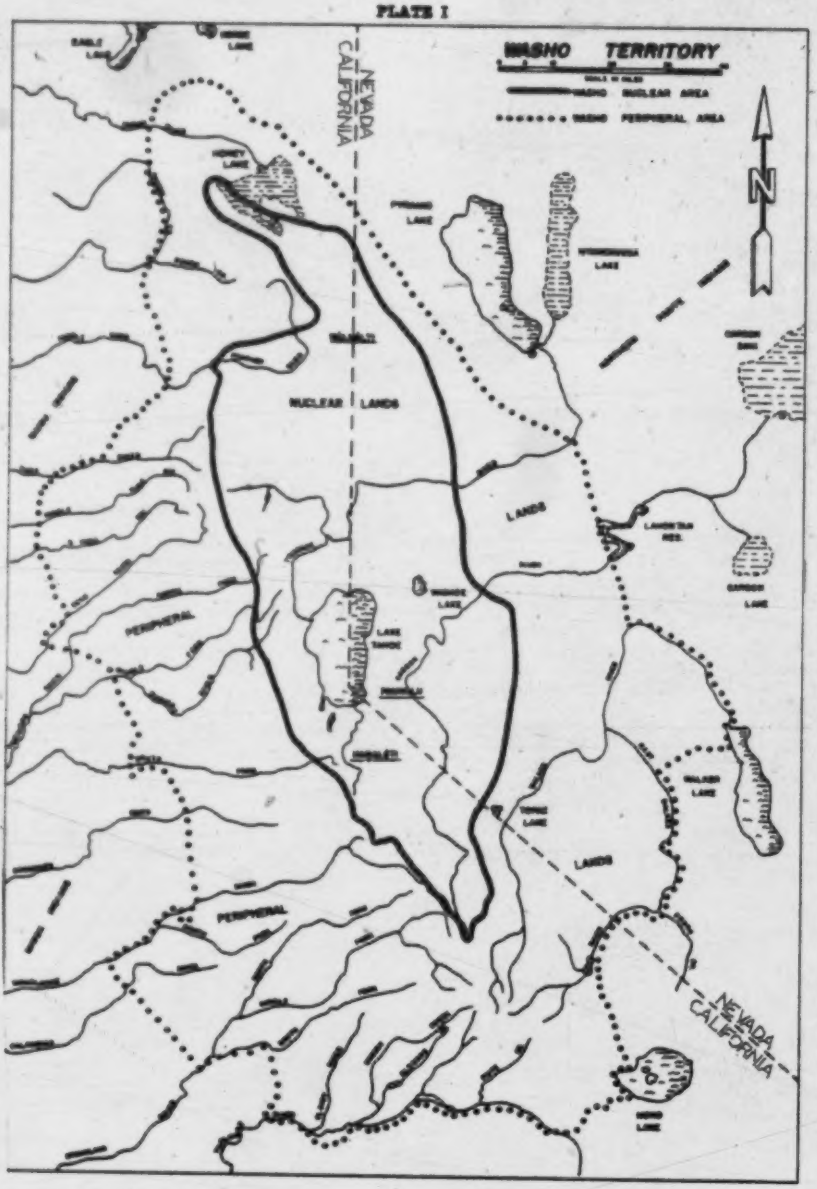
PLATE I



[End Plate I]

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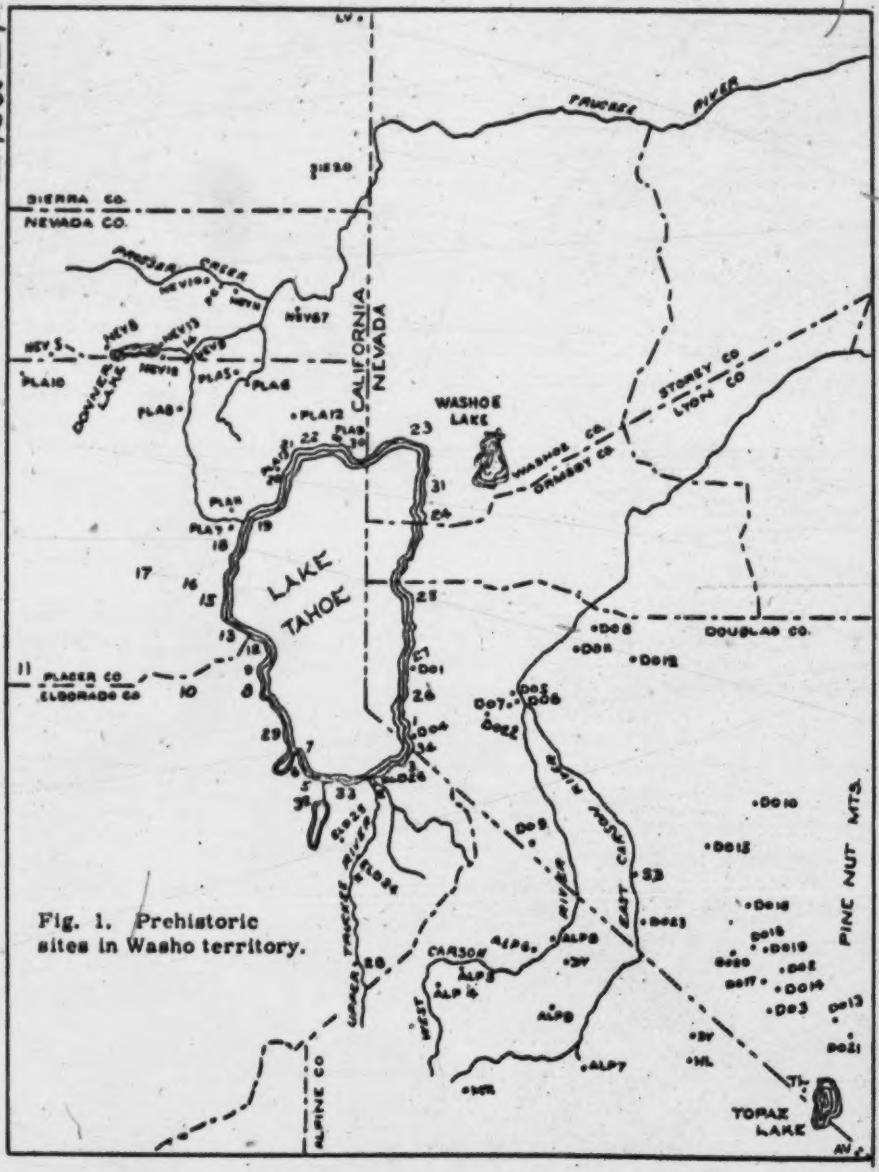

Fig. 1. Prehistoric sites in Washo territory.

172

4. Although similar, Martis type artifacts are distinct from all other surrounding artifact assemblages.

5. Clear evidence for a culture that is transitional between Martis and Kings Beach is lacking.

The Washo, the earlier Kings Beach complex people, and the still older Martis complex people solved the problems of survival in quite similar ways. We suspect that they are the same people at different periods of time. Still, caution must be exercised in attempting to correlate archeological manifestations with ethnographic groups in the area.

172
174 The present writer tested the hypothesis that the Washo of the ethnographic present were closer to the archeologically known Lovelock culture than the Northern Paiute or Achomawi. This was done by comparing a list of 64 traits of Lovelock culture prepared by Grosscup (1954, 22-23) with the ethnographic trait lists by Stewart (1941) for Washo, Achomawi, and Tăsigat Northern Paiute. This comparison showed that the three ethnographically known cultures were almost exactly equal in their similarity to Lovelock culture. It also showed that the material culture for the west central Great Basin was so similar that considerable caution is necessary in assigning a complex, a site, or a component to any particular historic tribe. In view of these facts it appears that extensive excavation, particularly of known Washo sites, will be necessary to confidently ascribe the Kings Beach complex to the prehistoric Washo.

Notes

122 1. A National Science Foundation Graduate Fellowship made it possible for the author to devote time to this study. Gordon L. Grosscup encouraged and aided this research with his criticism.

● 102
172 2. The map facing the title page represents the central portion of historic Washo territory. It was drawn to include archeological sites in Washo territory on which the author had information.

Sites from the survey by Freed are numbered 1 through 31. The University of California Archaeological Survey sites are designated by county

code and numbered sequence of their recordings, i.e., Do-1 was the first site recorded for Douglas County, Nevada. Sites from which private collections were made are indicated by initials of each site's locale, i.e., the Prosser Creek site is indicated by P.C. 102 172

3. Lowie (1939, 327-9) reports the use of a cedar bark raft, 12-15 ft. long by 10 ft. wide, that was propelled along the shore by a long pole used for fishing on Lake Tahoe. If this was pre-white, it was rare because this writer's informants knew nothing about it. 172 226 501

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

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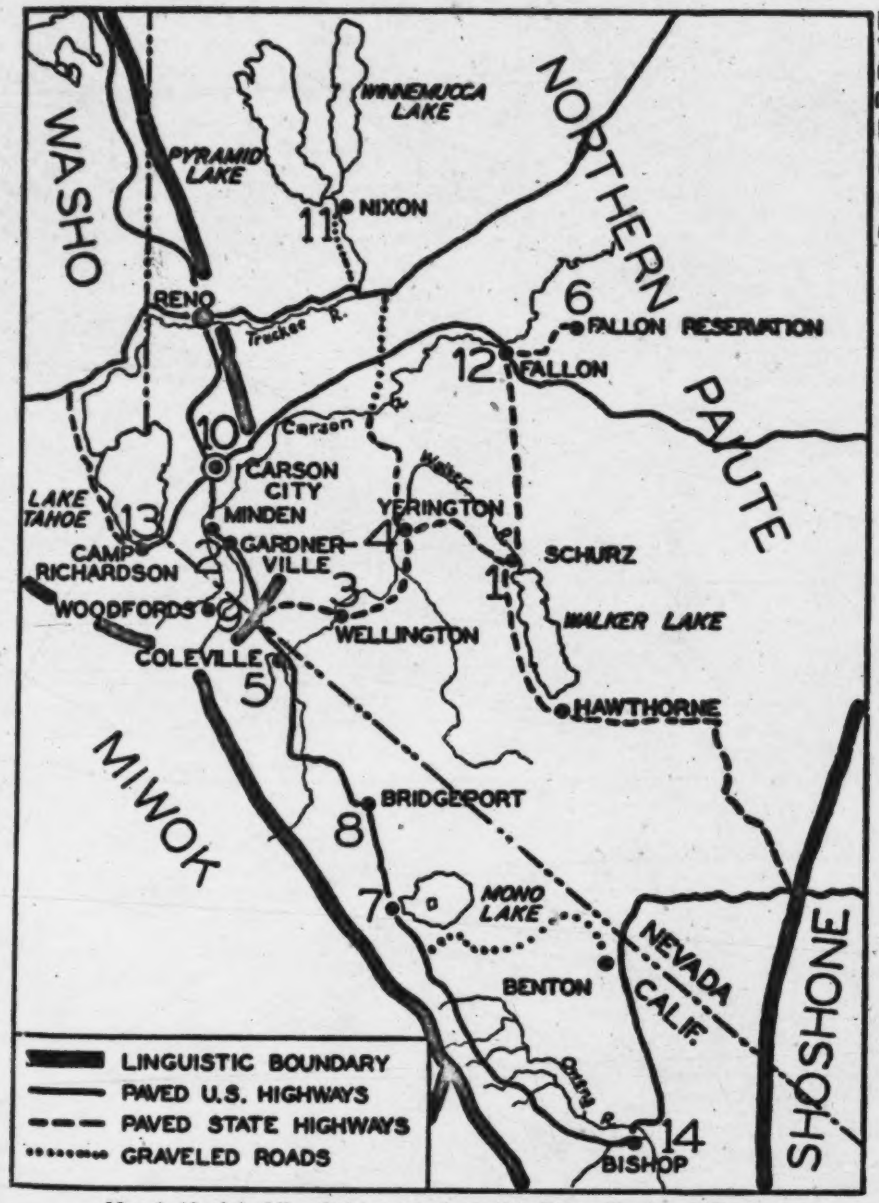
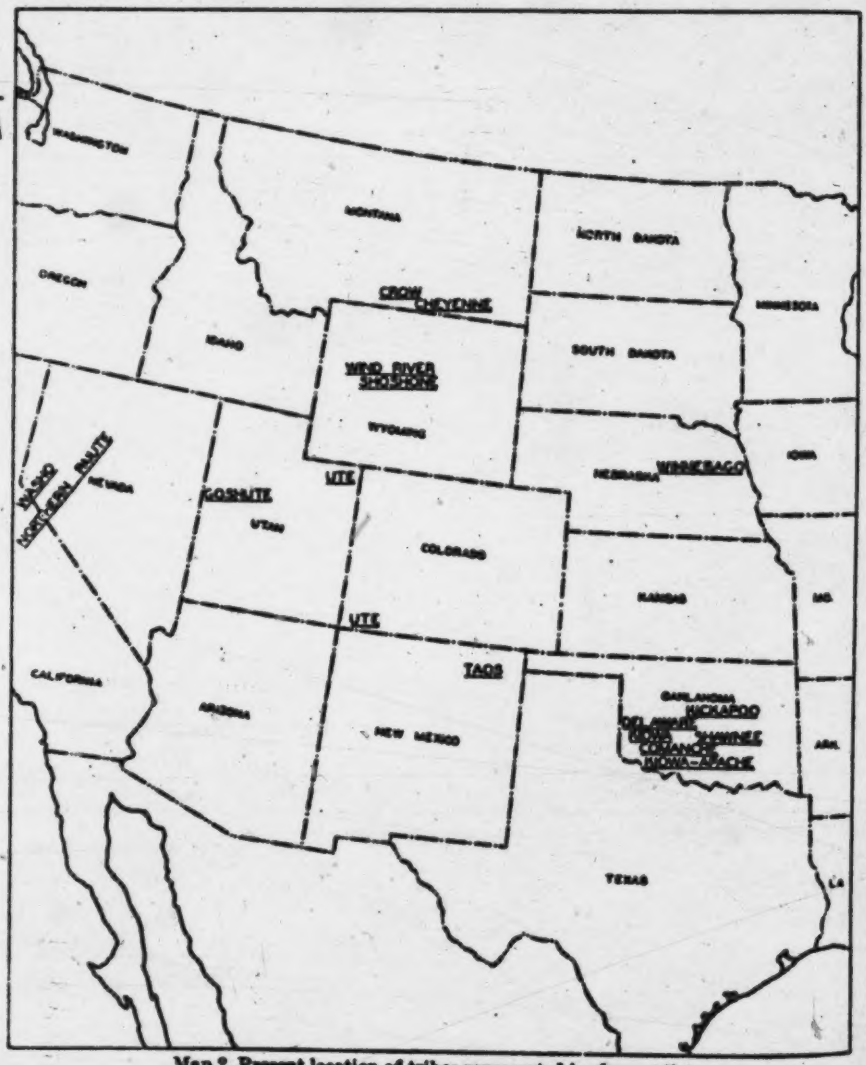


Map. 1. Aboriginal linguistic areas and peyotist villages. Numbers indicate sequence of communities receiving peyote.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20 ●

with the leader, his assistants, everyone seated in the circle, and with one another. Most take their places of the preceding night, lying instead of sitting. The chief talks, jokes, sings, and a few who missed a turn to pray during the meeting ask for special cigarettes in order to pray. Informal smoking and conversation continue. At Mono Lake, Sam Dick had ashes formed into the tail and wings of a bird and everyone danced clockwise around it. Visions are described by some, who ask for interpretations from the chief.

Individuals come and go, but most remain in the meeting place until dinner is announced about noon. Even when all cannot eat at the first serving, spread on the floor of the living quarters, all congregate while the leader, or someone designated by him, prays over the food. These meals are often feasts—acorn bread, pine-nut soup, venison, jack rabbit, and fish supplementing the usual beef, potatoes, bread, coffee, pie, and cake. Unless two or more meetings are to be held consecutively, peyotists start home after dinner.



Map 2. Present location of tribes represented in element list.